¶ THE *Nosegay of morall* Philosophie, lately dispersed *amongst many Italian authours*, and now newely and succinctly drawne together *into Questions and Answers*, and translated into Englishe by *T. C.*

Thomas Crewe

Seene and allowed.

¶ *Imprinted at London* at the three Cranes *in the Vintree by Thomas Dawson.*

1580.

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To the right woorſhipfull

and his ſingular good Lady and miſtres, *the Lady Martin of London*, Thomas Crewe wiſheth long life with *increaſe of all happines and woorſhip.*

I Was bold (Madam) for two cauſes to dedicate this Noſegay vnto your ladiſhippe. The firſt is, the gentle acceptãce that I know it ſhal haue at your hands, who haue alwaies been a fauourer of learning, & of them that are learned: The ſeconde is, that comming out vnder the name of ſo woorthie a Patronage, it ſhalbe the better accepted of all men. I am bounde alſo for twoo cauſes to doe the ſame, firſt to ſatiſfie in part the duetie which I owe vnto you, and to ſhew ſome ſigne of the loue that I ow to you and yours: Secondly that the worlde may ſee that al-

alwayes a green tree is not fruitles: but that that garden which before bare brables and thiſtles, if it be wel tilled, will beare alſo ſweet ſmelling flowers. The ſlips hereof were ſet in ſundry Italian gardens, & with branches therof I met at Paris, which ſmelled ſo ſweetely, that I tooke the paines to tranſport them hither into England, and to binde them vp in this ſmall noſegay, the which I pray your Ladiſhip ſo to accept, as with an humble hearte I preſent the ſame. Thus wiſhing continually the increaſe of your woorſhip, with al other things which you would either to you and yours, I ende.

Your Ladiſhips moſt dutifull to commaund,

Thomas Crewe

¶ The Nosegay of Morall Philosophie.

Note that Q. signifieth Question, and A. Answeare.

Q. WHAT is the parts of a true Christian?

A. Too loue and honour God aboue al thinges, without offending him in thought, woorde, or deede; and his neighbour as him selfe.

Q. What is that which most pricketh a man to liue well and godly?

A. To think stil that he is at the last end of his life.

Q. What is a court or city without vertuous men?

A. A darke night without any Starres.

Q. What are the most enemies to mans life?

A. Anger, excesse, colde, corrupted ayre, sorrow, trauell, vrgent affaires, and a greats familie.

A. Q. What

Q. What is vertue?

A. It is an harmonie of nature, wherein all good thinges accorde, and a true ladder to mount to happines.

Q. What is the greatest want that an humane creature can haue?

A. Want of discretion and veritie.

Q. Wherein consisteth true philosophie?

A. In vertuous liuing.

Q. What is that doctrine which wee should necessarily forget?

A. The vice of reuengement.

Q. What thing is that (aboue al others) which the older it is, the better is?

A. True amitie or faithfull loue.

Q. What is the best remedie against the feare of death?

A. To thinke still vpon it.

Q. What is the greatest spite that a man can doe to his enemie?

A. To excell him in well liuing.

Q. What are the thinges that make a man soonest to erre and to be deceiued?

A. To speake much, and knowe lyttle; to spend much, and haue little; to presume much, and his power but little; insatiable a-

marice; and hope to liue long.

Q. How may one couertly dispraise a wicked person?

A. In praising him, and extolling him too much.

Q. What is the chiefe ground of our saluation?

A. To beleeue in God the father, and in Iesus Christ his onely sonne our Lorde, and that the holy Ghost proceedeth from thē both, without whom we neither thinke nor doe ought that is good or profitable.

Q. What is the greatest iniury that a prince, iudge or gouernour can doe to good men?

A. To fauour and pardon euill men.

Q. What is a mans truest freend?

A. His wisedome and prudence.

Q. And what his most foe?

A. His folly.

Q. What are the two principall points that make a King or Prince reigne happily?

A. Liberalitie and Clemencie.

Q. Who is father and mother to wisedome?

A. Vse is father, and Memorie is mother.

Q. What is the thing that is easiest too learne, and hardest to forget?

A. Vice.

Q. What is the office of a good housholder, and the duetie of his wife?

A. The man ought to cary the burthen of care, trauel and labour: and the wife, to be faithfull in keeping his goodes and house, neate, patient, and carefull to see her husbande doe well.

Q. What was the reasõ that the Philosopher saide, a man was more at safty in hauing many enemies, than one alone?

A. Because in hauing many, eche one attendes til his fellow doe the first mischiefe, and none will begin.

Q. For what cause saide Diogenes, that lame and diseased persons ought rather to be called Lordes and maisters, then the whole and sound?

A. Because that beeing attainted with sickneſſe, they rule and gouerne their pride, the flesh, the world, and all vayne glory, which the other doe not.

Q. Who is maister of the couetous?

A. He that is seruant of the liberall, that is to

is to witte, Money.

Q. Who are those men that haue their tongue in their hearte; and those other, that haue their heart in their tongue?

A. The wisemen haue their tongue in their heart: but the fooles haue their heart in their tongue.

Q. What are the chiefest vertues to be required in a man?

A. To knowe God and him selfe, and to keepe silence and his his owne counsell.

Q. Wherefore is forgetfulnesse in many thinges preferred before memorie?

A. Because we ofte recorde that which we would not; but cannot forget that which we woulde.

Q. Who is he alone, that one may iudge and say hath liued as long as he would?

A. He that hath killed him selfe through dispaire and wilfully.

Q. What are the true pathes that conduct a man to pouertie?

A. Slouth, gluttonie, prodigalitie and mischaunce.

Q. Who are those that easily get frends?

A. The rich, the liberall, the pitiful and the curteous.

Q. What are the engins traps, hookes and nettes that soonest deceiue and take man?

A. Faire speech, great giftes, desire of gaine, and little knowledge.

Q. What are the fiue thinges requisite in a common weale?

A. These: aged Schoolemaisters, vertuous, and not vicious; skilfull Captaines, valiant and not cowardes; learned priestes, ruled, and not lasciuious; yong Damzels, honest and not dissolute; vpright iudges, iust and not corruptible.

Q. What estate is that which maketh wisemen fooles, and fooles wisemen?

A. Marriage.

Q. What thing is it, that most abateth pride?

A. Tribulation.

Q. What kinde of folly should we iudge best?

A. Alwayes that which is shortest.

Q. From whence springeth all malice?

A. From lacke of knowledge.

Q. What difference is betweene a Tyrant and a good prince?

A. The principall desire of a tyrant is, to

bee

bee serued, and of a good prince, to be beloued.

M. What onely thing is it that cannot ware olde?

A. A lye, for it must needes be discouered.

M. What are the most enemies to peace, and chiefe causers that we haue not alwaies peace within our selues?

A. Auarice, ambition, enuy, wrath, and pride.

M. By what meanes chiefly may a man maister and rule himselfe?

A. In rebuking that in himselfe, which he blameth in another.

M. What is the first poynte of folly?

A. To repute himselfe wise.

M. To what art or sort of life and science ought a father to aduance and put his children?

A. To that which by nature they are most inclined vnto, being in this worlde profitable, and in the other worlde available.

M. What are the three thinges which most vexe and trouble a man?

A. Yre and enuie.

M. To whom should we in no wise vtter

our secretes?

A. To him that is angry, when we pray him not to reueale them.

Q. What are the true tokens of a fole?

A. To be angry too much and without a cause, to laugh without measure and vppon no occasion.

Q. What beaste is that which byteth most venomously?

A. Of wilde beasts, it is a backbyter; and amongest tame, the flatterer.

Q. What is the right propertie and nature of Fortune?

A. To feare the valiant, vertuous and couragious: and foyle the verlet, vitious, and coward: and if she sheiwe herselfe fauourable to make many become foles, drunken, blind and puffed vp with pride.

Q. How should a maister behaue himselfe with his seruantes?

A. Not to be too familiar with thē, to admonish thē often, & therwith al not to discourage them from doing well: not to be too seuere nor too partiall, but to consider how yt was vsed himselfe.

Q. By what meanes may a king make himselfe a Monarch?

A. By

A. By good counsel, eloquence, liberalitie and martiall discipline.

Q. How should the wiseman liue with the foole?

A. As the Phisition doth with the patiēt.

Q. What is the best remedy that a man can vse, being depriued of a thing, which hee helde deere and esteemed?

A. To perswade himselfe it is not lost, but lent; or else payde away as being none of his owne, but borrowed.

Q. What doe most men now a dayes in the worlde?

A. One sorte search without cease, and find nothing: another sort finde so much that they are wearied, and yet not satisfied.

Q. What is the best way to auoide surfetting?

A. The rich man to liue soberly, and the poore man to labour diligently.

Q. How should one behaue himselfe not to be deceiued in this worlde?

A. Eyther to flee the company of men altogether, or else presently to dye.

Q. What are the three best giftes that man can haue heere on earth?

A. An art or facultie to preuaile against

Fortune health and liuelines of his body and person, and lastly vertue & force of his minde and courage.

M. ¶ Which are the foure purses, most requisite to him that goes to law?

A. The first is good counsel, the second is money, the third craft and subtiltie, and the fourth diligence and patience.

M. ¶ What is mans life without doctrine?

A. A tree without fruite, and an Image of death.

M. ¶ Who is the wisemans gouernesse?

A. Patience.

M. And who the fooles?

A. Folly.

M. ¶ What are those thinges amongest al other that merit ỹ palme of inconstantie?

A. The sea, the winde, the moone, time, loue, fortune, and the common people.

M. What is he on earth that most resembleth God?

A. The iust man.

M. How is a noble and valiant courage to be mainteined?

A. By labour, exercise and trauell.

M. For what cause is old age feared so much?

A. Because

A. Because shee comes ordinarily accompanied and seldome or neuer alone.

Q. What shoulde we seeke to agyne at ech mans handes?

A. Their fauour and freendshipp, that can neuer hurt vs.

Q. Why is man, aboue all wilde beastes whatsoeuer, reputed most cruell?

A. Because being (as he is often) inobedient to reasō, he exerciseth his cruelty against man, & his like: wheras contrarie the Lyons Tygers, serpents, and such like, are frends to their owne sexe, and not enemies.

Q. What effect shoulde worldely welth chiefly haue?

A. To free their possessours from labour and calamitie.

Q. What force or efficacie hath knowledg and learning?

A. To induce the good to ware better, and the ill to ware no worser.

Q. What is he in this worlde that can doe all thinges?

A. The only vertuous man.

Q. What foure thinges are those which ech man coueteth to get and no lesse desireth to preserue?

A. Yealth

A. Healthy for his person, riches for his house, honour in a common weale, and life euerlasting in another world.

Q. How should a Prince behaue himself towardes his Subiectes?

A. Like a good Gardiner, that gathereth the leaues and not the rootes; or a good shepherd, that keepeth his sheepe carefully from the woolfe, and sheeres them at time of the yeere, not cutting their skinne off.

Q. What are the elements and grounds of all euill?

A. Enuie, pride, auarice, and ambition.

Q. How comes it to passe, that Phisitions thinke they may kill their patientes without reprehention?

A. Becaule the grounde couereth their workinges.

Q. What is anger or furie?

A. A certaine briefe kinde of rage or folly.

Q. What lawes were those which Draco commaunded inuiolably to be obserued and written with mans bloode?

A. To stone Rogues and vacabounds being healthfull and ydle, and to put to death the vnthankefull.

Q. What

M. What is the whole course and propertie of mans life?

A. To be borne weeping, to liue laughing, and to dye sighing.

M. What is one of the principallest causes why regions cities and prouinces doe rebell often against their Souereignes?

A. The negligence of the gouernours, who in place of shepheardes and good keepers doe commit the flocke vnto rauening wolfes and greedy dogges.

M. What are the thinges, that one true frende shoulde wish to another?

A. Safetie, health, honour, & prosperitie.

M. When wil the good time come again?

A. When wee are gone, and good men in our places.

M. What is the spediest way to become rich?

A. To appouerish the appetites, and bee content with that which one hath.

M. What is frendship?

A. It is (saith Cicero) the Sunne of the worlde, without the which the whole worlde should lye in darkenes and without order.

M. What is the true way to become euery

day

day better and better?

A. To enquire of wisemen and our familiars what folkes say of vs: and if they praise vs rightly, to perseuer (without being proud of it) in well doing; if not, to amende our life, and make that they may say well of vs.

Q. What is the chiefest refuge that an offender still hath?

A. To sweare and lye.

Q. From whence procéedeth now adaies such aboundance of wicked persons and wickednes in the world?

A. From the lacke of good persons and goodnes.

Q. Who is the particular Emperour and guyde of euery mans lyfe?

A. His owne conscience and vnderstanding.

Q. What is the greatest gifte, and torment that a man can giue his enemie, in reconciling him selfe to him in amitie?

A. To giue him his daughter in marriage, to the ende that shee may torment him: which happeth ofte among princes.

Q. Of what value ought a prince his woorde too be?

A. Of that value that a priuate mans

othe

othe should be.

M. What may a mans body most properly be called?

A. The sheath or case of the Soule, the slaue or seruant of the minde, vnder whose subiection God, nature, & reason, haue put him as a thing altogether brutall too a thing of vnderstanding, and a thing mortall to a thing immortall.

M. What disease doe meates being too hoat, commonly ingender?

A. The leprosie and a corruption of blood.

M. What is the best armour to attaine to vertue?

A. Labour, hunger, thirst, heate, colde, constancie, Patience, and perseuerance.

M. What is iustice?

A. It is a great honour and glory to the that vse it, and a great gaine to them to wh̄ it is vsed.

M. To what may the whole vulgare people be compared?

A. To a greate beaste hauing innumerable feete, and no heade.

M. What

Q. What is the best rule that a man may holde with his wife?

A. To admonish her often, to reprehende her seldome, neuer to lay handes on her, but if shee be good to fauour her, to the ende that shee may continue so; and if shee be euill, to suffer her, to the ende that shee ware not woorse.

Q. What is the best and surest guard that a prince can haue?

A. The loue of his subiectes.

Q. Why doeth one man beare enuie too another?

A. Because (sayth Cicero) he is not as the enuied is, & that the enuied is better then he.

Q. What are those thinges (amongest all other) which wee shoulde in no case haue affiance in?

A. In the chaunce of the dice, in olde prosperitie, in cloudes in the Summer, or faire weather in the winter, nor in the beutie of a woman.

Q. Wherin consisteth humanitie chiefly?

A. In gentle speech, In curteous deedes, and frendly hospitallitie.

Q. What is an olde man amorous?

A. A knight in the Chesse play who helpeth a

peth a man to loose his money, and yet cannot deliuer him from perill: others say that he is like vnto a hog with a white heade and a greene tayle.

Q. For what cause did Timon the Philosopher so detest and hate all mankinde?

A. He hated the euell, for their vices and offences, and the good, because that (like him) they did not hate the euill.

Q. What is Idleness?

A. The diuels Darling and a familiar enemie, who when he is once entred, openeth the gate to all vices.

Q. What is that which a man can doe without learning it?

A. Laugh and weepe.

Q. What rule should one obserue in conuersation and companie of men?

A. If he with whome we be conuersant, be our superiour in knowledge, it behoueth vs to heare him, and obey him; if he be our equall, to consent and agree to him; and if he be our inferiour, to perswade him frendly and gently.

Q. In what place is silence most to bee obserued?

A. At the table in feastes, and banquets,

and at playes.

Q. What signified those presentes, which Darius sent to the Scithians, to wit, the Mole, the frogge, the birde and dartes?

A. The mole signified the earth; the frog, the water; the birde, the ayre; and the dartes, armes.

Q. What are those abuses which most corrupt the worlde?

	Wiseman		Woorkes.
	Olde man		Religion.
	Young man		Obedience.
A.	Rich man		Charitie.
The	Poore man	wont	Humilitie.
	Greate Lorde		Vertue.
	Christian		Fraternitie.
	Bishoppe		Pietie.
	Prince		Justice & mercy.
	People		Law & discipline.

And the woman without shame & honestly.

Q. What be the true vertues required in a man?

A. To be a good Christian, iust of his woord, and secret.

Q. What is the best meane, to knowe the qualities of a man, and whether he be to be trusted or not?

A. Dis-

A. One must consider what his woorkes, conditions, woords, behauiour, and frendes are, and make enquirie how he hath behaued himself in times past with those with whom he hath practised and delt, and whose company he hath vsed.

Pares cum paribus facillimè congregantur, & mores dispares disparia studia sequuntur.

D. What two thinges are those which make the publike weale to flooriſh, or decay?

A. Union, and dissention.

D. What is the greatest Seigniory or gouernment, that a man can attaine to?

A. To gouerne himselfe, for it is a more vertue for a man to bridle his affections, then to vanquish his Enemie.

D. What thinges are those amongest al other that breede most ioye in the hearte of man?

A. To haue wise children, store of gwds and reuenge ouer his enemies.

D. Why are the Lawes that men doe make, compared to spiders webs.

A. Because if little Flies come, they are easily taken, and holden: but if greate Drones come, they passe through

and breake all.

That is to say, Little theeues are soone taken and hanged: but the greate are so strong in money, that they with their authoritie and freendship breake all.

Q. What was the dayly lesson of the Lacedæmonians, which by the appointmẽt of Licurgus the lawmaker was euery day published, to the end to be wel obserued?

A. To honour God, to be pacient in aduersitie, to obey the rulers, to apply themselues to trauell and labour, and to returne from the warres either conquerours or els deade.

Q. What is the greatest vertue that a Prince or great Lord can desire or couet to haue?

A. To be alwayes superiour in well doing.

Q. What be the properties of prudence and iustice?

A. Not to be deceiued, nor deceiue no bodie.

Q. What be the two prickes that incite a man most to learne artes and sciences?

A. Hope and loue.

Q. What thinges amongest all others

are

are those which profit a man most to thinke least of them?

A. To be inquisitiue of another mans doinges, and forget his owne, to be be curious to know the secretes of princes; and too take thought for foode for the fishes of the Sea.

Q. For what cause is the qualitie of the Peacocke compared to the nature of the rich man?

A. Because the peacock commonly climbeth vpon house sides and high places, to plume himselfe and shewe his faire tayle: & the rich man commonly searcheth degrees, and dignitie to be seene, praised, and esteemed.

Q. To whom is not Venus hurtfull?

A. To them that are not yet borne.

Q. To what kinde of people is death most acceptable and least fearefull?

A. To the afflicted.

Q. What thinges are those that are better olde then newe?

A. Wine, Fish, Oyle, dry wood to burn, an olde horse to ryde, and an olde dogge to barke, and aboue all these an old freend, and approoued.

Q. What is a frende?

A. A freende is another ones selfe, and freendes are one heart or one mind in two bodies.

Q. What are the most terrible beastes of the worlde?

A. Of Forrests, hilles and dales, beares and Lyons: of Townes and cities, flatterers, usurers and backbyters.

Q. For what cause did Plato, say that when fathers are riche, the children are seldome vertuous?

A. For that betweene ease, and abundance of riches, vyce commonly (not vertue) doth dwell and hath residence.

Q. How should a man be born to liue happily in this worlde?

A. Either a king to reuenge him on his enemies, and to correct vices: or a fole not to know what sinne meaneth, but to liue without thought, care or molestation of minde.

Q. What is the best and greatest rent, that one can haue?

A. Sparing: and if our goodes bee not sufficient for vs, to make our selues sufficient for our goodes.

Q. What is the true path to bring one

honour and renowme?

A. Alwaies to be such a one as we would haue our selues esteemed.

Q. What is modestie?

A. A right moderation of our appetites, obeying reason.

Q. Who is he aboue al others that may be esteemed rich?

A. He that is least couetous, and most content with that he hath.

Q. Why is it better for a man to bee iudge or Arbitratour betweene twoo of his enemies, then twoo of his frendes?

A. Because in deciding a controuersie betweene twoo of his enemies, he shall without doubt gain the fauour of the one of them: whereas in the contrary part he shall loose the fauour of one of his frendes.

Q. For what cause did the Philosopher counsell vs to take rather a little wyfe than a great?

A. Because alwayes a little euill is better then a great.

Q. What is it that maketh a prince vnhappy?

A. To think and perswade himselfe that

all thinges are lawfull for him, and to giue his eare to parasites and flatterers.

Q. What is pietie properlie to be called?

A. It is the honour which we owe first to God, next to our country, and then to our parentes and kinsefolkes.

Q. What is corporall beautie?

A. A Tyrant momental, a stil deceiuer, and a familiar enemie.

Q. What are the proper titles of the Sunne?

A. The father of the day, the gouernour and eye of the worlde, the heart of nature, the king of Starres, quickning the bodies, as well of reasonable as vnreasonable creatures.

Q. What is the chiefe let that a young man cannot be wise?

A. Lacke of experience.

Q. What are the fiue enemies to peace?

A. Pride, yre, ambition, auarice, and enuie.

Q. Which are the best helpes to come to dignity?

A. Counsell, eloquence, liberalitie, and military discipline.

Q. What is the faireſt creature of the worlde

worlde?

A. It is, sayth Aristotle, man adorned with vertue.

Q. What was the manner of the Assyrians in marrying their daughters?

A. They solde the fairest at the sounde of a trumpet, to him that would giue most, and with that money they married the foulest, so that it cost them nothing.

Q. What are the thinges requisite for a merchant to haue?

A. Money, credite, diligence, faire words, and keeping of his promise.

Q. What be the thinges that are most requisite in a woman or young mayd?

A. Beautie, and honestie in her worde, deede and attire, diligence in a houshold; and skil in washing, sewing, and spinning, but chiefly in holding her peace.

Q. What are the best manners a man can haue, and most easie to obtaine?

A. Liberalitie, and truthe in worde and deede.

Q. What is the cause that little folkes are soner angry then the great?

A. They resemble herein little chimneis, which ordinarily are more smokie then the greate,

great or little pistols, which discharge their shotte sooner then great cannons.

Q. What are the poore mens riches?

A. Their children.

Q. What are the three thinges that are good for every man?

A. To understand well, to speake better, and to doe best of all.

Q. What are the thinges, that a young damzell should chiefly eschewe?

A. The haunts of doores or windowes, the familiarities of spinners and launderers, and to giue or take nothing.

Q. What is the best armor that a man can weare or carry?

A. A man can weare or carry no better armour then faith and truth.

Q. What thing is without comparison far greater then all other thinges?

A. The mercie of God.

Q. What is the reason why mankinde is worthilie compared to the serpent called Vipera?

A. Because the nature of the female is, when shee feeles her selfe great with young ones, to bite of the heade of the male: and for her delertes, it comes to passe that the young vipers to reuenge their fathers death,

gnaw

gnawe themselues out of her bellie. Thus if the father suffer, the mother rests not vnpunished, and in fine the children beare their share, and it comes to them as they haue deserued also.

Q. Who are they that easily get frends?

A. The faire spoken, the rich, the liberal and the curteous.

Q. What are the whippes, that excessiuely torment the heart, and abridge the life of man?

A. Enuy, excesse, and the losse of goods by vs gotten, the folly of frends, and pouertie.

Q. Who is he that may be saide aliue amongest the liuing?

A. A man amongst wisemen.

Q. What are the thinges amongst all others, that a man ought to obserue and commend in all estates and times?

A. Not to waxe proude in prosperitie, nor dispaire, in aduersitie not to reuenge eche iniury receaued, nor to enuy and fret at the prosperitie of another man.

Q. What are the true guides which lead a man streight to the Hospitall of pouertie?

A. Play, gluttonie, slouth, and whoredome.

Q. What thing is more necessary then

fire

fire or water?

A. A true freende, or true friendship.

Q. For what cause is it better to fall amongest rauens then flatterers?

A. Because rauens only fæd on them that are dead, but flatterers deuoure them that are aliue.

Q. What kinde of people ought we most to flee and haue feare of?

A. Those that haue their tongue dipped in honie, and their hearte in gall.

Q. What is a quiet life?

A. A dead Sea.

Q. What is the most precious ornament that a young maiden can haue?

A. Silence.

Q. What are the foure principal plagues, that princes ough to take hæde of?

A. To cal their owne follies and rashnes prudence, their crueltie iustice, and to fatten themselues with the miseris and calamitis of the poore people and to fauour flatterers.

Q. What things are those that cannot be hidde nor dissembled?

A. Riches, loue, dolour, hate, the cough, and smoke.

Q. What are the things that are easily lost,

and neuer gotten againe.

A. A woorde once spoken, virginitie and tyme.

Q. What ought a good father to leaue his children, when he dyeth?

A. The good, nothing; and the euill, lesse: For the good childe, though he haue nothing, yet can lacke nothing: and the more the wicked childe hath, the woorse he is.

Q. What are the proper goodes of the bodie?

A. Healthy, beautie, force, nimblenes, and a ioyfull olde age.

Q. What are the proper euilles of the bodie?

A. Sicknes and foulenes.

Q. What are the goodes of the minde?

A. Science and vertue.

Q. What is felicitie?

A. It is a vertue right happie.

Q. What are the diseases of the Soule?

A. Vice and ignorance.

Q. What are the diseases of Fortune?

A. Base estate and pouertie.

Q. How shal a maister kéep himself from being angry?

A. In remembring that he shall not al-

alwaies be serued, but sõtimes serus, neither obeyed, but himself obay the prison of ẏ body.

Q. What is the reason that the Philosophers call Bacchus the foolish God?

A. Because he makes them fooles which ouercharge themselues too much with his Septembrine Licour.

Q. What is the state of a couetous persõ?

A. Neuer to haue rest, but to be alwaies an hungred and vnsatisfied.

Q. What is the infallible gaine that slug-gardes and sleepers incurre?

A. They liue in sinne, and dye (that is to say, sleepe) without profit.

Q. What sauce dyd the Lacedemoniens best like with their meate?

A. Hunger, thirst, trauell, sweat, and taking of paine.

Q. What is the most pernicious thing that we haue in our selues?

A. The loue of our selues.

Q. What are the wings of time?

A. The past, the present, and the future?

Q. What is the best art and most necessarie for a man to learne?

A. The art of warre. That is to say, like a Christian to warre against the flesh, the

world

worlde and the Diuell.

Q. Why doe we naturally hate pouertie?

A. Because she causeth diuers to erre out of the right way.

Q. Wherein consisteth true philosophie?

A. In striuing to lyue vertuously.

Q. What is a chaste and honest woman?

A. She is a miracle of all miracles, a degree of immortalitie, a crowne of triumph.

Q. Why doe olde folkes loue their riches so well?

A. Because they had rather leaue them to their enemies being deade, then in their life time be in daunger of their frends for them.

Q. What is the first point of wisdome?

A. To know ones self. The which thing howe much the more difficult it is, so much the more profitable it is.

Q. Wherein differeth the angry man from the mad man?

A. Surely in time.

Q. How should one correct the ignorance of youth?

A. By

A. By the prudence of age.

Q. To whom is pouertie hurtfull?

A. To him that cannot beare it patiently.

Q. What is the sauce of trauell?

A. Rest.

Q. Why would the Carthaginiens haue all their Magistrates rich?

A. Because they helde opinion, that hee that was poore, coulde not ministre iustice aright.

Q. What is anger properly?

A. A kinde of rage and folly.

Q. Who is he that is vndoubtedly free?

A. He that is not a slaue to his owne affections.

Q. What is it that makes a man nought?

A. Too much libertie.

Q. What are the thinges, which are seldome seene togeather in one person?

A. Beautie and chastitie, wisedome and riches, youth and continence.

Q. Who is he that cannot speake?

A. He that cannot holde his peace.

Q. What is true liberalitie?

A. It is to giue to the needy, & to them which haue or doe well deserue it without beeing

being required, or hope of any recompence agayne.

Q. What is the best deede that a prince can doe in his countrey?

A. To exile the wicked, and rewarde the good.

Q. Why did Alexander the greate more honour his schoolemaister then his father?

A. Because he saide he had life of his father but for a certaine time, but of his maister, for euer.

Q. What is wine?

A. The death of the memorie, the poyson of the complexion, the corruption of beautie, the debilitation of force and vertue, the banishment of the flower of ones age, and the bloode of the earth.

Q. What is the true Image of man?

A. His speech.

Q. What are the things that most incite vs to vertue?

A. The loue of honour and feare of blame.

Q. What are the things that make a publike weale to flourish?

A. It encreaseth by good counsell, equitie, and vnitie: and dooth decaye by disorder

and dissention.

Q. What is the best Counsellour of all others?

A. Time.

Q. How may a man liue ioyfully?

A. In putting his hope in thinges vnperishable.

Q. What are the teeth of time whereof he consumes all thinges?

A. The day, the night, life and death.

Q. What is the true Sourse of power?

A. Vertue: for where she is, there must power needes be.

Q. What is the best bread that one can eate?

A. That which we haue laboured or taken payne for.

Q. Who is the rich man that onely can lose nothing?

A. The wise man.

Q. What is humanity?

A. It is a vertue coniopned with good affection, & a beneuolence mingled, or tempered with dexterity.

Q. Howe shall one knowe a wise man from a fole at the table?

A. As he shall knowe a ful caske or vessel

sel

selfrō an emptie. For as the empty one maketh farre more noise then that which is ful: so doeth the fole make more babling and adoe, then the wiseman.

Q. What title doeth the good payer merite?

A. *Magna est tua fides.* Greate is thy fayth.

Q. What are the thinges requisite to doe or bring any thing to passe.

A. To forecast it, to consider of it, to determine vpon it, and to doe it.

Q. When is the time too take a wife?

A. For the young man not yet, and the old neuer, saith Diogenes.

Q. Wherein was the honestie of Socrates most apparantly knowne?

A. In hyding his heade with his Cloake, when he hearde euill speeches vttered.

Q. Who is he in this world, that is only free from flatterers?

A. The poore and indigent.

Q What are the three things y are nedefull and requisite in all works?

A. Knowledge how to doe it, power able to doe it, and wil to be ready to doe it.

Q. From whence is sprong sparing or niggardnes?

A. From ingratitude.

Q. What is the hardest thing for a man to doe?

A. To know himselfe, to vanquishe his affections, and to keepe his owne secret.

Q. What is the best feare?

A. That which feareth vs from dooing euill and thinking wickedly.

Q. What is dauncing?

A. A kinde of folly, for no man dauncеth fasting.

Q. What are the twoo thinges that a man should meruell at?

A. The one is, to haue founde a wiseman; and the other is, to see him angry.

Q. What is golde?

A. A venomous brightnes.

Q. What is flatterie?

A. A luger nette.

Q. What is death?

A. A flight from the perils of life.

Q. What should true freendship be?

A. True freendship ought to be immortal, and hatred mortal.

Q. What is the best and easiest way to learne

learne to speake?

A. To holde his peace, and heare wisemen.

M. Whereon dependeth the price of a Gemme or Jewel?

A. On the appetie of the buyer, and fallshoode of the seller.

M. What is loue?

A. It is a delicate thing gotten with great difficultie, and lost easilie.

M. Who is the most vngrateful creature of the worlde?

A. He that is vngratefull towardes God.

M. Why haue the men of auncient time painted loue with a flower in his one hand, and a fishe in his other?

A. To shewe that he is Lorde both of Sea and land.

M. What ouercomes our enemies, and weares away al griefe?

A. Time.

M. What is loue?

A. A maister, which by his arte draweth one likenes to another without violence.

M. What are the three euilles not able to be suffred?

A. Fire, water, and a woman.

Q. Of what is prudence composed?

A. Of things good and euill.

Q. What is prosperity?

A. A stage play or pastime of fortune.

Q What is the possession that is least sure in this worlde?

A. Riches without wisedome.

Q. What kind of beauty most delighteth vs?

A. That which is of it selfe naturall, and without arte.

Q What is the way to keepe good men safe from euill?

A. Distance of place.

Q Whereto serue riches?

A. To ayde the good, and hinder the wicked.

Q. What is that which ouercommeth all thinges?

A. Time.

Q. Wherein lyeth the glorie of riches?

A. In vsing them well, not in hauing them.

Q. To whom doeth a man ofte become bounde, and yet oweth him nothing?

A. To

A. To him vnto whom he telleth his secrete.

Q. What is the lightest and swiftest thing that is?

A. The heart and thought of man.

Q. Who is sister to Justice?

A. The Lawe.

Q. Who are the wisest Liers in this worlde, and most to be praysed?

A. They (saieth Diogenes) which tell folkes they wil be marryed, and yet remain single.

Q. What is that wich boyleth without fire?

A. A youthfull blood.

Q. Who is ỳ most fole in this worlde?

A. Ye that thinkes himselfe most wise.

Q. What is the strongest thing in this worlde?

A. Necessitie.

Q. What is the greatest vice, that a vicious man can haue?

A. To be shorte in trueth, and large in lying.

Q. Of what essence or quality are mundane riches?

A. They are gotten with care, preserued

with feare, and lost with dispaire.

Q. What is Sickness?

A. The scourge both of body and soule.

Q. What thing soonest maketh a merchantman rich?

A. Credite, and keeping of promise.

Q. Who is he that in giuing receiueth?

A. He that giueth to the deseruers, and needie.

Q. What is a medicine against all mischiefe?

A. Patience.

Q. What is religion?

A. A true knowledge of the seruice of God, with good obseruance of his Lawes.

Q. What is the thing that soonest depraueth and marreth young wittes?

A. Wanton talke and yll examples.

Q. What are those dead, that are quicke, and make fooles wisemen, causing Asses, calues, and sheepe to become men?

A. They are bookes replenished with good admonitions, examples and preceptes.

Q. What is that which destroyeth the memorie of euill?

A. The contemplation of goodnes.

Q. What should good fathers and maisters

siers teache children?

A. That in their youth, which they would haue them doe in their age.

Q. Why is pouertie of some men had in great commendation?

A. Because it maketh men industrious, watchfull and vertuous.

Q. What number of freendes or enemies should one haue?

A. A little number of freends, and no enemies at all.

Q. What is the noblest part in a man?

A. Reason, for by the same he doth that that is iust, and deliuereth him selfe from sinne.

Q. Whereunto may the errour of a maister, captaine or prince be compared?

A. To a shipwrack, or a ship, that by breaking drowneth himselfe and others?

Q. What is the sharpest weapon y is?

A. A wicked tongue.

Q. What thing is most delectable?

A. That which a man most desireth.

Q. How may a man know the wicked?

A. By comparing them with the good.

Q. How is the vertue of a man tryed?

A. By aduersity, as golde is by fire.

Q. What is the property of an honest man?

A. To knowe how to doe good and euill: good, to the good; and euil, to the wicked.

Q. What are the two good thinges of little or no estimation?

A. The beauty of an harlot; & word, wisdome or counsell of a poore man.

Q. Where lieth the treasure of a fole?

A. In his tongue, that is to say, in euill speaking.

Q. How should a child behaue himself towardes his father?

A. If the father be gentle, he should loue him; if not, he shoulde sucker him.

Q. What are those two thinges that make a man ouercome?

A. Pacience & a sure trust in God.

Q. How may a man escape all euils?

A. In not obeying (saith Diogenes) women.

Q. Why doe olde men dye with lesse payne then young men?

A. Because their senses are already debilitated.

Q. What is marnell?

A. The

A. The sister of ignorance.

Q. What kinde of couetousnes is most commendable?

A. To be couetous of time when it is well employed.

Q. How is a true freende knowne?

A. At need, and in a doubtful matter.

Q. Wherein consisteth true amitie?

A. In vnitie and equalitie, of wilus whether it be in louing and liking one thing, or loathing and hating another.

Q. What kinde of warres are good?

A. Those which beginne without feare, continue without perill, and ende without damage.

Q. What are the good turnes which become euill?

A. Those which are euilly placed, or bestowed vpon vngratefull and naughtie persons.

Q. Which are the best houses in a citie?

A. Those which harbour the feare of God in them, and where the gaine surmounteth the dispense.

Q. What are those kind of people which dye twise?

A. They which are kilde with their owne

proper

proper weapons.

Q. Of whence spring good lawes?

A. Of euill customes, as good order doth of disorder.

Q. By what meanes may one best fortifie a citie.

A. By the concorde of the citizens.

Q. For what cause did the olde Sages counsell young men not to take a rich wife?

A. Because that if shee be rich, shee will not be content to be a wife, but wil be a maister or a mistresse, in commaunding, chiding, correcting, and brauling.

Q. What way should a man take to become humble?

A. He ought to consider the thinges of him yll done.

Q. For what cause doe the Sages think that the Image of vertue ought to be hanged vp?

A. To shew that she ought not to sleepe.

Q. How may a man of base birth make himselfe noble?

A. In liuing vertuously.

Q. Howe may a man liue to get him a good fame?

A. He must liue in opinion, that all his

enemies

enimies still here and see what he doth, and saith.

M. At what time shall one know a good brother?

A. At the division of his fathers Patrimony.

M. How should one speake to wise men?

A. Soberly, modestly, and reuerently.

M What Countrey shoulde wee account best?

A. That which is gouerned by the good, and the gibets flowred with the euil.

M. Howe should a man become a king?

A. In gouerning himself, & subduing his affections to the yoke of reason.

M. What are the conditions of a good maide seruant?

A. Shee ought to be careful, faythfull, patient, neate and pleasant.

M. What ars the true poyntes, which shew the conditions of a man?

A. His speech, his eating, his attyre, his practize and company keeping shew his life.

M. What are the foure thinges inestimable, and vncomparable?

A. Science, health, vertue, and libertie.

M. What

Q. What are the foure thinges that soonest deceiue men?

A. Fayre speech, great giftes, desire of gaine, and little knowledge.

Q. What are the foure thinges that presage an euill ende?

A. An ill beginning, contempt of good counsell, to doe more then one can, and not to continue in a thing well begunne.

Q. What sickenes comes by ydlenes?

A. Loue.

Q. Which are the men that haue a double life?

A. The good men liuing vertuously.

Q. What is the thing that time cannot consume, although sometime it seeme swallowed vp?

A. Trueth.

Q. What be the pointes of a good schoolmaister?

A. To be prudent vertuous, diligent, skilfull, patient, true, a mirrour of vertue, eloquent, ful of good examples, hauing a good eye, & to be as a father towards his schollers.

Q. What is the propertie of children?

A. To be angry & appeased lightly, to open al that they know, & to delight in their likes.

Q. What

Q. What profiteth it to giue to him, that neyther meriteth nor deserueth?

A. As much as the raine falling vppon stones or grauell.

Q. What is abstinence?

A. It is a vertue of the soule brideled by reason, the which withholdeth vs from the disordinate lusts that we haue towardes the the pompes of this worlde.

Q. What is continencie?

A. It is a vertue of the soule which subdueth our sensual appetites to reason in such sort, that as by abstinence auarice is gouerned, so by continencie lust is brideled.

Q. What is Sobrietie?

A. It is a vertue ruling eating & drinking, without the which euery other vertue is dimmed and darkened.

Q. What is the last solace in aduersitie?

A. Hope.

Q. How behoueth it vs to liue in this world?

A. Like a shamefast man at a banquet, who taketh naught but what is giuen him, and if the cup be not recht him, drinketh not.

Q. Why should not we giue credite to the worlde in any cace?

A. Because it is false and fallible, neuer

paying

paying that which it promiseth, nor dooing to his creature as it ought to doe.

Q. What is the best reason to moove twoo being at strife to accord?

A. To perswade them to consent to veritie, for she will please both of them.

Q. Why did Alexander the great iudge it better, to giue ones daughter in marriage to a poore man being wise, then to a rich man being a foole?

A. Because the rich foole is still readie to be poorer, when the wise poore man is stil in possibilitie to be richer.

Q. What maketh a man to become braue?

A. desire of honour and glory.

Q. Who is the queene of morall vertues?

A. Hope.

Q. Wherein consisteth health?

A. In not being vdle, nor filling the body too full of wyne and meate.

Q. What is the highest wisedome?

A. To know God.

Q. What man is woorst conditioned?

A. Ye that delighteth to speake yll of all the worlde.

Q. By

Q. By what meanes may women become Maisters and Rulers of their husbands?

A. In suffering & obeying pacientlye.

Q. What is science?

A. It is like vnto a soule when the worke are the body.

Q. Which is a good woman?

A. Shee that appeares outwardly euill.

Q. When is money good?

A. When it serues ones turne too doe good.

Q. What is a thing vncurable?

A. The dishonor of a sole.

Q. Who is he that neuer wil be riche?

A. He that neuer will be suffised.

Q. What is the mother of true ignorance?

A. To be ignorant in the knowledge of God, and ashamed to learne.

Q. What is pacience?

A. It is to endure willingly a thing of an euill digestion, to haue and tast thereby honor and profite.

Q. Whereon liueth the iust man?

A. On fayth.

Q. Who is hee that conuerteth good

turnes into euill?

A. Ye that geueth to an vngratefull or a wicked person.

Q. What is that which drawes a mans money out of his purse?

A. A good thing good cheape.

Q. What is the right way to deceaue a nigarde?

A. To vse liberality towardes him.

Q. What are the maintainers of all artes?

A. Honour, hope, and loue.

Q. Whervnto may a woman be compared, that is richly apparreled, and yet foule and illfauoured?

A. Vnto a dunghill couered with grasse.

Q. To what may this world be compared?

A. To a great caue of fantasies mingled togeather?

Q. What is the cause that wee see not spades, rakes, and shouels in the handes of Princes; and contrary wise scepters, and crownes vpon the head of Country clownes and rusticke felowes?

A. The brevity of our time will not let vs see it.

Q. Howe

M. Howe comes it to passe that there are so many Cookes and fine dressers of meate now adayes?

A. Because the worlde is wholy geuen to delightes, and is more weake and negligent then of olde time it was.

M. What beast is most enimie to man, and most changeable amongst all others?

A. Thou hast sayde: it is man.

M. Howe doth mans body mainteine himselfe in all ages?

A. In the cradle with milke, in childhood with roddes, in græne youth with shame and good discipline, in mans estates with armes, in elder age with counsell, and last of all with a staffe he goeth senseleſſe towards his graue.

M. What is vertue ioyned with nobleneſſe?

A. A mixture of true humanitie.

M. Who is he that the more he serues, the more free he is?

A. He that serues an honeſt man, or in an honeſt cause.

M. What are the true déedes of a wiſeman?

A. To make his enemy his friende. a wicked person good, a fole wise, an ignorant skilfull, and to apply himselfe too the time.

Q. What is the victory of many against one?

A. A very crowne of infamie.

Q. What is nobility of birth without the ornament of vertue?

A. A right Sunne beame ouershadowed with Cloudes.

Q. What is presumption of knowledge?

A. The default of vnknowledge.

Q. What is Courage without Counsel?

A. A Horse without a bridle, which runneth headlong in his race till he fall.

Q. What is liberalitie?

A. A pure vsurelle which gaineth the goodwill of him, on whom she is bestowed.

Q. What is enuie?

A. A certaine fretting beast, sworne enemie to the vertuous.

Q. What is paynting?

A. A still kind of Poetrie.

Q. What is death?

Q. The

A. The Poyson which bringeth the day of the soule.

Q. What is the most desperate enterprise that one can take in hand?

A. To gouerne a womans will.

Q. What is the best treasure of treasures?

A. Sense and discretion.

Q What is the greatest pouerty in this Worlde?

A. Ignorance.

Q What is the scourge of the Soule?

A. Sorrowe.

Q. What is the scourge of the Bodie?

A. Sickenesse.

Q. What was the cause that auncient Philosophers would eate no more but of one sort of meate at a time?

A. Because they woulde not haue to doe with Phisicke.

Q. What is the true Partisane shields and buckler of Princes?

A. The penne of a good writer defending & guarding their glory in the record of eternall memorie.

Q. What is one of the greatest shames

that a man can receiue?

A. To be ouercome in honesty, curtesie, or any other vertue by them that are reputed to be his inferiours.

Q. What kinde of people ought a man not to quarrell with?

A. Not with the good, for offending them; nor with the euill, least they offend him.

Q. Howe may one properly call temporall faculties?

A. Disturbers of rest, dullers of the spirite, nets to take worldlinges in, and pricks to pearce hungry soules.

Q. Who is he that may truely be called valiant?

A. Hee that loueth his life, and feareth not his death.

Q. What is the dust that most blindeth mans eyes?

A. The dust of golde.

Q. What kind of people haue least friends in this worlde?

A. The poore and distressed.

Q. Howe and when shall wee trust any man?

A. When wee haue eaten a bushell of

salt

salt with him.

Q. Who is page, attendant still on glory and prosperitie?

A. Enuie.

Q. To whom is a couetous man good?

A. Nought to all men, and woorse to himselfe.

Q. Of what qualitie should one take a wife?

A. Equal and conformable to his owne estate.

Q. What is banishment?

A. A ciuill death.

Q. What be the three thinges wherein specially a common weale consisteth, and without the which it can neither flooriſh nor endure long.

A. Religion, pollicie, and learning.

Q. What doeth a couetous man want?

A. All thinges.

Q. What doth a poore man want?

A. Not much.

Q. What doeth a contented man want?

A. Nothing.

Q. What be the goods of fortune?

A. Noblenesse, Riches, Dignitie, Frendes, an honest loyfe, and a heape

of good children.

Q. What is the foundation of good lawes?

A. Vertue.

Q. What is Rhetorike?

A. A Sallet of sweete wordes seasoned with the oyls of flatterie.

Q. What is humanity?

A. A vertue ioyned with good affection, or a due beneuolence mingled with dexteritie.

Q. What should he haue in him that ruleth, and gouerneth others?

A. Hee ought too exceede his subiectes in bountie and knowledge, as farre as he surpasseth them in degree and honour.

Q. Why is gold pale?

A. Because eche one lokes after it, and lies in wayte for it.

Q. What are the vertues that bring vs to Heauen?

A. Faith, hope, and charitie.

Q. What are the thinges that are contrary to our saluation?

A. Hate, misbeliefe, despayre, impietie, hypocrisie, and ill doing.

Q. Which be the morall vertues?

A. Pru-

A. Prudence, Iustice, force, temperance magnanimitie, magnificence, leberalitie, haughtines of heart ioyned with humblenes. innocencie, grauitie, continencie, loyaltie and shamefastnes.

Q. What is the poyson of freendship?

A. Flatterie.

Q. Whence springeth noblencsse?

A. Of vertue.

Q. Who is inuenter of all artes?

A. Pouerty.

Q. Why do we commonly geue young damzels flowers and nosegaics?

A. Because that after flowers, followe fruites.

Q. What thinges are those which are right pleasant to a man, and which he is loth to forgoe?

A. The countrey wherin he was borne, the goodes which himselfe hath gotten, and the friend that he hath throughly tried.

Q. How should one vse the goods of fortune?

A. As subiectes vnto him, and not hee to them.

Q. Why did Plato hold opinion, that to liue happily in a citie, one must chace away both riches and pouerty?

A. Because riches maketh a man tyrannous & proude, & pouertie inducеth him to do wickedly.

Q. Which are the best riches?

A. Those which are best gotten, and serue vs to the best vse.

Q. How may one know the iust from the iniust.

A. By the law, and not by nature.

Q. What is carnall lust?

A. A kinde of weake force, or furie.

Q. What is the secret theefe that leades his maister to the hospitall.

A. Banquetting and ryot.

Q. What is the propertie of a wiseman according to Aristotle?

A. To beare rule ouer the starres, to know and gouerne himselfe, not to chaunge nor vary at the assaultes of fortune, to bestowe his time well, and not to be affraide of death.

Q. What is the first duetie of a cõquerour?

A. To pardon the conquered.

Q. How commeth it to passe that the palme representeth constancie?

A. Because the more it is laden and ouerpressed, the more it groweth & encreaseth.

Q. What is the office of olde age?

A. To

A. To be modest and temperate, graue in consideration in woord and deede, & to giue good example, and counsell when it is required of him.

Q. When hath one most licence to lye?

A. Then when he may saue the goodes or the life of another man.

Q. What is the propertie of a vayne glorious man?

A. To beleeue lightly all that one speaketh in prayse of him.

Q. What is the true touch of a knaue?

A. To conceale the truth for feare of harm.

Q. Who is the daughter of time?

A. Truth.

Q. What is ỹ thing that is vntameable, & that kings themselues cannot withstand?

A. Necessitie.

Q. When is it good to accompanie with a woman?

A. Alwaies when one will make feeble his bodie.

Q. Wherein may a man soonest perceiue his owne wit?

A. In thinking himselfe a foole.

Q. Why did the wiseman pray that God should keep him frō his frend, & not from his enemie?

enemie?

A. Because men keepe themselues easily from their enemies whom they trust not: but of their freendes whom they trust, they are soonest deceiued.

Q. What is wine disordinately drunk?

A. The bloode of the earth turned into poyson.

Q. Why did Democritus pull out his owne eyes?

A. Not for to see his freendes liuing in prosperitie without iustice or vertue.

Q. Why is olde age with Cicero had in great commendation?

A. Because it is the passage neere vnto another life.

Q. What is the priueledge of a valiant minde?

A. Not to be subiect to fortune.

Q. What are the thinges most noble amongest all other worldly thinges?

A. To hate folly, to loue vertue, and to haue a desire to learne still.

Q. Why was Licurgus most esteemed aboue all other Lawmakers?

A. Because he obeyed that which he commaunded himselfe.

Q. What

Q. What twoo thinges are thos which reioyce a man much?

A. To haue wise childzen, and to see reuenge ouer his enemies.

Q. Foz what cause is it better to be hated then loued of an ignozant and noughtie person?

A. Because his conuersation is alwayes perillous, and no wise profitable.

Q. From whence proceede and depends all debates and controuersies in the wozld?

A. From yea and no, mine and thine.

Q. What is folly?

A. A great and mightie let from felicitie.

Q. What are the thinges that are neuer satisfied?

A. Fire, the dzy ground, hell, the loue of a woman, and a couetous mans purse.

Q. When is it that silence is counted a vyce?

A. When foz the profite and benefite of ones neighbour he shoulde speake what hee knowes.

Q. What is the reason that Plutarche compared those men which spake loude and to no purpose, vnto emptie vessels.

A. Because they make ozdinarily moze noyse

noyse then the full ones that are profitable.

Q. How commeth it to passe that being with the fayre and healthful, we become not more fayre and healthfull; but frequenting with the good, iust, & moderate, we become better and increase our vertue?

A. Because the giftes of the mynde may be imitated, and not those of the bodie.

Q. When doe Gluttons suppe dayntily and soberly?

A. When they haue dyned grossely and disorderly.

Q. Who is he that may lawfully make himselfe Lorde of another mans goodes, or learne his cunning?

A. Yee that payes well for it.

Q. What is the parte first formed in a man, and last dead?

A. The heart.

Q. What is dauncing?

A. A subtill net to entrap the lasciuious.

Q. What are the strongest thinges of the worlde?

A. Time and trueth.

Q. Why is it better to haue a shrewish wife then a shœpish?

A. To the end that the worlds doe not

with

with her as it listeth.

Q. Why haue some men allowed flatterie?

A. Because she setteth before our eyes, what we shoulde be.

Q. In what countreyes are the Gibets most flowred with Naughtipackes?

A. In those where they haue least fauour and more iustice.

Q. What were the three paynes ordayned by the Lacedemoniens, from the which (were it not by death) none could escape, at the least to suffer one?

A. Payne to him which was not maried, payne to him which marryed too late, and a treble payne to him that toke an euill wife.

Q. What vertue and efficacie hath the pen of a good writer?

A. To eternizate the memory of noble men, to instruct the posteritie, and to make his owne name indure for euer.

Q. What sort of men tell the truethe?

A. They that are careleſſe.

Q. What is the proper ducty of a good father towardes his childe?

A. To nourish him soberly, to kéepe him vnder

vnder in obedience, to teach him good manners and to learne him an art how to liue in time to come.

Q. What thinges are ordinarily geuen to a childe?

A. The Nurse giues him two yeeres of milke, the mother two yéeres of excuses, and the father twentie yéeres of chastisement.

Q. What hath moued the auncient Poets to vse so many fictions and inuentions?

A. The zeale that they had to solace and delight men, and the ardent desire to conuert them from rudenesse to vertue.

Q. What euilles doeth idlenesse ingender?

A. It slaundereth the world, peruerteth the weale publike, vndoeth his maister, endomageth the good, & destroyeth the euill.

Q. Who is he that is drowned twice?

A. He that drownes himselfe in couetousnesse, and then putteth himselfe in hazarde of the Sea, and there is drowned.

Q. What are the thinges that are right necessary and requisite to a Captayne of the warres or Coronel?

A. A competent number of good Souldiers, victualles good store, and plenty to spend

and

and still to be certified what and where the enemies are.

Q. What is ỹ way for to get a good name?

A. To speake little, and doe well, and too labour?

Q. What signifieth the sadnes of an enuious person?

A. Eyther that some euill is happened, to him, or some good to another man.

Q. What is the best thing that a man can doe?

A. To liue well.

Q. Who is the most liberall man of the worlde?

A. It is (according to Galen) he that thinketh those good turns great that he receiueth and those little, that he doeth.

Q. What is the best rule for him that will liue well?

A. To bridle his affections by good discipline.

Q. What are the three worst sicknesses in a Citie?

A. Idlenes, Ignorance and Folly.

Q. What is Rhetorique?

A. A Science to lye and flatter well.

Q. How may a man winne the grace and fauour of all the worlde?

A. In being merrie, curteous, liberall, gallant, tractable, and mercifull.

Q. From whence come lies?

A. From a seruile minde.

Q. What are the things wherein a man cannot be satisfied?

A. In getting of riches, or dignities, cunning and honour, and in hearing of good newes.

Q. What is the principall stay of vice?

A. Abstinence.

Q. What is the care that euery one shoulde haue?

A. Too shelue himselfe curteous, too heare pacientlye, and answeare wisely.

Q. What is that common weale which is like to continue long and not decay?

A. That where the Prince findeth obedience, and the people loue: for as of the loue of the Prince springeth the obedience of the people: so of the obedience of the subiect springeth the loue of the Prince: and as Pythagoras sayth, loue is payde with loue.

Q. Why

Q. Why did the Grækes in olde time weepe at the birth of their children, and sing at the death of their old men?

A. Because the children came to die, and the olde men went to liue.

Q. What is the cause that many ill condicioned children desire so ardently to see the death of their Fathers?

A. Because if the Children bee riche, they woulde haue their libertie; and if the fathers be rich, they woulde haue their goodes.

Q. What is old age?

A. The gulph of maladies.

Q. What are good woordes in a Jester or fooles mouth?

A. Like to corne in a wet vessel, which sodeinly sprouteth and then perisheth.

Q. Howe commeth it to passe that our Predecessours haue liued longer then those of our time?

A. Because they were more sober, and of a better complection, and that thinges beeing saltned by the flood, haue caused a greate default in nature.

Q. How may a souldier winne honour in the warres?

A. In losing feare and all fayntnesse of heart.

Q. What are the three things in men altogether vnlike one to another, and yet of great admiration?

A. The fauour of the body, spéeche and writing.

Q. Who are they that haue fayre eyes and sée nothing?

A. The vnlearned and the amorous.

Q. What is the greatest vertue morall?

A. Force.

Q. What was the cause that Scipio refused the tytle of greate, which the Spaniardes had geuen him?

A. Because as he sayd, to change name and tytle, is a signe of lightnesse and vnconstancie.

Q. What is the duety of a good housholder?

A. To geue effectually good example, to be diligent, to entertayne peace amongst his family, to sée all thinges neate, and to kéepe due order and measure.

Q. What are those three thinges that the

the wiseman lamenteth, and repenteth that he hath done?

A. The first is, too haue reuealed his secrete; the second to haue gone by Sea, when he might haue gone by land; and the third is, to haue passed one day without doing some vertuous thing.

Q. What is the way for a Prince too raygne surely?

A. To do to his subiects as a father doth to his children.

Q. Who are the merriest marchantes and most at their ease?

A. They that are most lightest, I meane Marchers, and not merchantes, for that is quite contrary.

Q. What three estates are the richest of the worlde?

A. The wise, the healthfull, and the contented.

Q. What are the thinges requisite for a gouernour of a citie?

A. To vse equity to make due prouision for victual, to eschewe tumult and contention, and to get himselfe the loue of his Citizens.

Q. How may a man pay his debts, that

hath nothing?

A. In dying.

Q. To what may one compare, a godly personage and of no courage?

A. Too a leaden Dagger in a paynted sheath.

Q. What is a sure sawce for all kinde of meates?

A. Hunger and appetite.

Q. Why haue the Philosophers compared loue to the Crocodile?

A. Because the Crocodile flyeth them that followe her, and followeth them that flye her, and so doth loue.

Q. What deserueth hee that loueth himselfe too much?

A. To be hated of all others.

Q. From what women should a man keepe himselfe?

A. From the quicke and the dead.

Q. What is mans life?

A. A shippe tossed amongest waues, windes, tempestes, sharpe showers, and continuall perils.

Q. What is one quicke fire, carrying another?

A. It is a woman carrying fyre:

for

for the whotter (saith Aristotle) carrieth the colder.

Q. When is it that one euill ioynes with another?

A. It is when a woman is sicke.

Q. Who is it, that multiplieth euil vpon euill?

A. A young Damzell learning too write.

Q. Who is he that cannot be alwaies without a wife?

A. He that is accurst.

Q. What are the thinges that make realmes, townes, and cities to be lost?

A. Negligence to people them well, idlenesse, discorde and to trust too muchs to fortune.

Q. What are the three things amongst many that greatly displeased Plato?

A. To see a riche man become poore, an honorable man despised, & a wise man flowted of fooles.

Q. What is the very poyson of the earth?

A. Golde and siluer.

Q. How ought the Prince, and the people to liue togeather?

A. As the soule and the body.

Q. What was the cause that a Philosopher speaking pleasantly, held opinion, that the poore were of a better house then the rich?

A. Because they are all for the most part of the house of God, that is to say, of the Hospitall.

Q. What are the three sortes of men that are to be pitied most?

A. One should haue pitie on him which is subiect too an euill man; on him which is subiect to a fole, and on him which is liberal, and yet is in bandes to a Niggarde.

Q. Wherein differeth a man from a Beast?

A. In soule and reason.

Q. Which is the most perilous member of the body?

A. The eye beeing messenger of the heart.

Q. What are the bitterest rootes of all others, and yet beare the sweetest fruites and best?

A. The rootes of pacience, for they are necessary too the young, delectable too the olde, profitable to the poore, ornamentes

to the

to the rich, glory to the happy, solace to the vnhappie, beautifying the noble, and exalting the vnnoble.

Q. What caused the Philosopher to affirme that it was better too haue an euill Prince, then one simple and ignorant?

A. Because being euill, he is euill but to himselfe: but being simple, he infecteth al the people.

Q. What was the cause that Alexander the great louer of iustice, woulde neuer permitte, that offices, appertayning too iustice, should be solde?

A. Because hee affirmed that hee that buyes by great, will at leastwise sell by retayle.

Q. What is the true foundation of a Christian man?

A. Fayth, hope, and charity.

Q. Howe may a man be a maister hauing no science?

A. In subduing his owne vice.

Q. What are the thinges that are most nére one to another, and yet enemies?

A. Life and death, prosperity and aduersity.

Q. Why doe olde folkes so delight in wood.

A. For feare of falling, & to rest themselues on, I meane staues and stooles.

Q. What are the twoo beastes, that susteine the crownes of kinges?

A. The hare representing feare, and the dogge resembling loue.

Q. What is the life of man properly?

A. A true
Caue of fantasies.
Shoppe of deceites.
Double maladie.
Joye soone sicke.
Olde age staffeles.
Peace without fayth.
Blindnes without a guyde.
Stable of lyes.
Vale of miserie.
Fountaine of thoughtes.
Ship without gouernour.
Arke of sorrowe.
Sad consolation.
Freedome of vyces.
Suretie perillous.
Turning wheele.
Vaine imagination.
Sloath set a woork,

Igno-

A. A true

Ignorance yet skilfull.
Pouertie abounding.
Rotten prison.
Fugitiue beautie.
Foolishe wisedome.
Bitter sweetnes.
Languishing ioye.
Fayre deformitie.
Miserable felicitie.
Forrest of Thistles.
Slippery yce.
Continuall warre.
Kingdome of Sathan.
Kinde of base haughtines.

A Bel without a clapper, and a light still ouerwhelmed with darkenes.

Q. Why is the world compared to a great table couered with a little tablecloth?

A. Because the more eche one draweth it to himselfe, the more he discouereth his fellowes side an place.

Q. Who doeth open wrong vnto himself?

A. He that humbleth himself to one whom he should not.

Q. What is a manifest folly, and signe of vaine glory?

A. To boast of thy owne good déedes.

Q. What is ỹ most gratious thing in this

world,

wozlde and of leaſt continuance?

A. As Domitian the Emperour ſayth, it is corporall beautie.

Q. What is the greateſt charge, or burthen vpon the earth

A. An ignorant foole.

Q. What would the Cynike Philoſopher inferre by his prouerbe? He that marrieth late, marrieth euill.

A. That they which are to learne the art of patience, are to beginne in their yong and tender age, as is approoued by vnreaſonable beaſtes, as coltes, Bullockes. &c.

Q. What are the thingsthat cannot be cleane and vndefiled?

A. The wheele of a chariot or waggon, the potter, the Marriner waying and mending his cables, and he that is accompanied ſtill with naughtie perſons.

Q. How may a iealous man know if his wife make him Cuckolde?

A. Let him gelde himſelfe.

Q. What are the thinges that change the nature and condition of a man?

A. Eſtate or dignitie, a wyfe, and wine.

Q. What is corporall beautie?

A. A richeſſe fugitiue, a baite of wantonnes

helle, a delectatable detriment, a ſecret engyne and a libzarie of recommendations.

Q. What is warre?

A. A banniſhment of peace, a buriall of Charitie, a natiuitie of pouertie & a nurſe of malice.

Q. Which are the beſt wayes to become rich?

A. To be heedie, wiſe, aduenterous, and to vſe greate diligence and ſmall diſpence.

Q. What is the pzopertie of an honeſt man?

A. To think, doe, oz ſay nothing but that which is to the glozy of God, and pzofite of his neighbour.

Q. Wherein conſiſteth humanitie?

A. In helping his neighbour oz his frend at his need, in curteous ſaluting him, and often inuiting him to a moderate banquet oz feaſt.

Q. What is the beſt counſell that a man can vſe in all buſines?

A. That (ſayth Ariſtotle) which a man taketh fez himſelfe being in daunger of ſhipwzacke oz dzowning.

Q. What is vertue?

A. The queene of all thinges iuſt and honeſt

nes, and the Princesse of soueraigne happinesse.

Q. What is the most decent maner, that a Lorde or great man can vse in his house, or territories?

A. To intertayne the little sort, as infantes, the middle sort as brethren, the antient sort as fathers, and strangers as his fellowes.

Q. Which is the way to liue in peace and rest?

A. To flée couetousnes and anger.

Q. Who is he that hath nothing neither can looseth any thing?

A. The faythles depriued of shame, truth, and honestie.

Q. What causeth a man to fayle so often in chosing a good wife?

A. Because ỳ number of them is so smal.

Q. What shoulde a man doe when hes would get the friendship of another man?

A. Speake well of him, for as enmitie & hate comes by euill speaking, so doth amitie and loue come by well speaking.

Q. Why is the world compared by Socrates to fire?

A. Because a little is good to warme a man

man and reuiue his spirits, but too much burneth him.

Q. What are the two greatest troubles and greefes of this world?

A. A wife and ignorance.

Q. Who is he that cānot spend his mony?

A. The Couetous man onely: for the mony that he hath, is not his own, but he is seruant to it.

Q. What sort of people are displeasant both to God and to the world?

A. The poore man proude, the olde man a lecher, the rich man couetous and a lyar; the yongman slouthfull, inobedient, and vnreuerent.

Q. Which is the Mother that beareth most children?

A. The earth.

Q. What are the thinges that vnprofitable, and nought in a household?

A. The man seruant disloyall, the maide seruant with child, ỳ wife a harlot, the childe obstinate, and woorst of al, the purse emptie.

Q. What may strife and going to law be tearmed?

A. A mere perdition of time, of money, and of freendes.

Q. Who is mother of all thinges?

A. Experi-

A. Experience.

Q. What is the key of pouertie?

A. Sloth and ydlenes.

Q. What is the best way to haue speedie audience of an aduocate or atturney in the Law?

A. To bring vnder his gowne a couple of Capons or a young hogge, and in entring the house to wring the hogge by the eare, which when he begins to cry, my Lord wil begin to laugh and say, *benè veniatis, pecora campi.*

Q. What are the thinges that yet neuer agreed together?

A. The wolues, and the sheepe, the fire and the water, the dogges and the hares, the fox and the pullaine, the slouthfull and the vertuous, the storke and frogges.

Q. What are the beastes, that are most profitable and necessarie to man?

A. The Oxe, the Sheepe, the Bee, the Swyne, and the Horse.

Q. Which is the best member and the worst of al the body?

A. The tongue.

Q. Which is the noblest kind of reuenge that a prince can vse towards his subiectes?

A. Onely clemencie, well agreeing to that sentence of Petrarche which sayth,

Nobilissi-

Nobilissimum vindictæ genus est, parcere.

Q. How may a man find rest in going?

A. In being accompanied on the way with a wiseman.

Q. What is the common property of one in debt?

A. To flie & hate his creditour as much as he can, when he hath not wherewithal to pay him.

Q. And what is the property of the Creditour?

A. To desire the health and welfare of his debter, hoping that he wilbe able one day to pay him.

Q. Wherein consisteth the accomplishing of mans felicity?

A. In getting of friendes, and doyng good to others.

Q. Howe much difference is betweén the truth and a lye?

A. As much as there is distance betwéen the mouth and the eare.

Q. What is folly?

A. A Barre from felicity.

Q. What is the crowne and honour of a young Damzell?

A. Urginity.

Q. What ought a good prince to doe by might?

A. He ought, according to the resolution of the demaund made by Alexander the great to Plato, to thinke on the gouernment of his people, and the next day to put it in execution.

Q. What are the teeth of time?

A. Day and night, life and death.

Q. What are the first vertues and lessons that a good Maister ought to teache his schollers?

A. To feare and honor God, to reuerence father and mother, and their elders, to induce them to keepe silence, and to haue humilitie, diligence, concorde and peace.

Q. What is it to be clothed in soft raimēt?

A. A standarde of pride, a nest of luxuriousnes.

Q. Who is he that may rightly be called a couetous wretch and a nigard?

A. He that hath neede of ỳ which he hath.

Q. Wherein do women surpasse men?

A. In doing euill.

Q. What is the thing most difficill to keepe?

A. It is (besides secretes) that which is

of

so many men desired.

Q. Who are they that be deemed euill liuers?

A. They that thinke neuer to die.

Q. What is the thing that most refraineth hunger?

A. Slæpe.

Q. What difference is there betwixt one woman, and an other?

A. Take away light, that is to saye shame, they are all one.

Q. What is to be considered in giuing a gift?

A. Whether it bee great or small it forceth not, so that it come in time and place.

Q. What ought a good christian aboue al thinges to consider?

A. Where hee is, from whence he came, who and what he is, what he hath done, and whether he goeth.

Q. What are the three things (according to Plutarch) that are requisit and necessary in a childe?

A. Nature, doctrine, and exercise: of the which three, if any bee wanting, he cannot bee perfect.

Q. What are they, that cannot tell

how to speake?

A. They that cannot tell howe to holde their peace.

Q. How comes it to passe that children loue not their fathers so well as fathers doe their children?

A. Because Loue discendes still, and neuer ascendes: besides, the Sonne hath much of the father, but the father hath nothing of the Sonne.

Q. Why did the men of auntient time plainely quarrell with them that came too borrowe any thing?

A. Because in quarelling with them, they thought they should not be so much out of their fauour, as if they shoulde aske their owne agayne, if they lent it.

Q. Which is the best Doctor in the worlde?

A. Discretion.

Q. Which is the healthfullest thing in the worlde?

A. Fire, for it is neuer sicke.

Q. What shall a man doe, not too haue néede of others?

A. If he be riche, let him liue soberly; if he be poore, let him labour diligently.

Q. What

Q. What is the thing that is more strong then nature?

A. Customs.

Q. Who is he in this world that is maister of his worde?

A. Any man is maister of his owne word before it be spoken.

Q. How may a man behaue himselfe in his workes?

A. He ought to haue his owne before his eies and other mens behynde his backe.

Q. What is it that deceaueth all them which put their trust in it?

A. The world.

Q. Who is sister to death?

A. Sléepe.

Q. Why shoulde one dissemble good fortune?

A. Because she ingendereth enuy.

Q. How ought a man to loue and hate?

A. To loue, as though hee woulde one day hate; and hate, as though he would loue agayne.

Q. What is the thing that most weareth away griefe and dolour?

A. Time.

Q. Why is the common sorte of people

deemed vnconstant?

A. Because at one instant they both loue and hate.

Q. Why did the Philosopher thinke it a rare thing to finde a good Lorde?

A. Because, to be good, and a Lord, are two things, not according well: for how can hee be good that depriueth vs of our libertie, and will?

Q. What sicknes is most perillous and mortall?

A. That which commeth last, and goeth away last.

Q. What is the true signe of a gentle Prince?

A. It is when in kneeling to him wee finde mercie at his feete.

Q. What is the beginning of all good, and the ende of all euill?

A. Death.

Q. What is a singular remedie of all iniuries?

A. Forgetfulnes.

Q. What is the mother of felicitie?

A. Obedience.

Q. Who is the Iudge that condemneth himselfe?

A. He

A. Ye that absolueth the culpable.

Q. What is the thing that tryeth our courage?

A. Office or rulership.

Q. What is the true rest of our Soule?

A. Sapience.

Q. What is the onely thing that hath no nede of mercie?

A. Innocencie.

Q. What order shall a man holde being with great Lordes, or his superiours?

A. Let him hold his peace, or speake modestly, and do like him that would warme himselfe, but not burne.

Q. What is the propertie of a discrete person.

A. To chose the good, and flye the euill.

Q. What are the things that shoulde gouerne the world?

A. The people in good order, the riche man loyall, the young man obedient, the olde man sage, and the poore man humble.

Q. What are the things that are got without buying?

A. Maladie, ignorance, disprayse, and

dishonour.

Q. What are the things that are alwaies good cheape?

A. The earth, woordes, will, and lyes.

Q. What are the thinges to man most hard and miserable?

A. Pouertie in old age, sicknes in prison, infamy after honour, and to be banished from his natiue country.

Q. What three things are those that are most strong?

A. The trueth, wine, and a woman.

Q. What is the greatest Empire of all others?

A. It is the Empire of fooles.

Q. Why is Fortune painted blinde, foolish, and deformed?

A. Shee is painted blinde, because shee sees not on whom nor how she bestowes her benifites; foolish, because shes is vnconstant; and deformed, because she is meruellous dishonest.

Q. What bee the conditions of a good seruant?

A. He ought to be diligent, true, faythful, and patient.

Q. What

Q. What is the first token of a good wit in a yong man?

A. Memorie.

Q. What is that which a man will beleeue soonest?

A. That which he heareth willingest.

Q. What is one of the greatest sorrowes that can betide a man?

A. That which commeth by mirth.

Q. What are the griefes which will not be cured?

A. Those which come by the disease of loue.

Q. What are the best rules for a man to keepe, that will gouerne himselfe vprightly all the dayes of his life?

A. To thinke on the time past, to order and dispose the time present, to prouide for the time to come, and to make inquirie of things vnknowne and doubtfull.

Q. What are ỹ things that we see passe before our eyes, and yet cannot folow them?

A. Smoke, a birde, a ship, and an arrowe in the ayre.

Q. What is that which a woman most desireth?

A. Rich apparel, credit, beautie, & libertie.

Q. What are the thinges that a Gentleman should wholly abhorre?

A. To be a coward, a nigard, a lyar, or a Tyrant.

Q. Who should haue the best office in a citie?

A. The best man, and least vicious.

Q. What are ỹ two things which neither time nor fortune can destroy in this worlde?

A. A good name and veritie.

Q. What is the greatest reproches ỹ agouernour or ruler can by any meanes receiue?

A. To commaund (saieth Aristotle) ouer many, and to obay one lesse or worse then any, he meaneth vice, and to bee surpassed in honestie, curtesie, vertue, science, and humanitie, by them which are, by seeming, his inferiors.

Q. What is the soule of a cõmon weale?

A. Justice, for without it neither peace nor warre can be, otherwise the filthy smell & corruption that a body wõut a soule hath, ỹ same hath a weale publike without Justcie?

Q. What are the true prickes of lust and wantonnesse?

A. Excesse in wine, & banqueting, lasci-

uious

rious words, & the conuersation of women.

Q. How may a man driue away all carnall lusts and desires of the flesh?

A. By hunger, sobrietie, trauaile, labour and occupation.

Q. What is the dutie of a good Phisition?

A. To know the disease, and to order his medicine according to it, and often to visite his pacient, and comfort him.

Q. What is requisite in a sicke man?

A. Obedience to his Surgion, a large hand, and good courage.

Q. How may a mã know him ỹ is like to himself, & of his own cõstellation & qualitie?

A. Let him regard (saith Plato) whom he doth loue and fansie without occasion.

Q. Why did the Philosopher counsell vs to giue nothing neither to the young, nor to the olde?

A. Because the young forget it afore they be able to recompence it, and the olde do dye afore they can haue time to requite it.

Q. Frõ whence procædes idlenes & sloth?

A. From a base mind & courage, frõ dark and obscure places, from great rest, and solytarines, and from Melancholie.

Q. How ought a man to maintain his body

in

in health?

A. He shoulde neuer submit himselfe to the rule of phisicke: he should goe to the fields or country and there liue in sweete ayre, and healthsome places: he shoulde walke oft, and vse sober exercises, he should refuse no meat neither sweet nor sowre, vsing no choler, nor excesse, and remember to keepe himselfe neat and cleane in his apparell.

Q. Of what thinges ought a man most to reioyce?

A. He shoulde reioyce and thanke God, that he is borne a man and not a woman, a Christian and not a Turke, and to haue lyued in the time of the Gospel, and dyed in a good vnderstanding.

Q. What is the best answere that a wiseman can giue a foole?

A. To say nothing.

Q. What are the best counsellours: the most sage, faythfull and of least cost that a prince can haue?

A. Bookes (sayth Alfonsus king of Aragon) for they without feare, flatterie, or hope of gayne, doe counsell and guide kings, princes and other men what they ought to doe, and what they should not, and they are not

importunate

importunate nor greedie of reputation, neither are they giuen to rauine and pillage, as most part of counsellours nowe a dayes are, and besides that, if we will they speake, if not, they wil holde their peace at our commaundement.

Q. Why did Diogenes merily affirme, that olde cheese and hard, was better and of greater vertue than the newe?

A. Because in making him to cough that eateth of it at supper, it frayeth so the theeues at nightes, that they dare not breake his house.

Q. What are the thinges that corrupt Iustice?

A. Partialitie, loue, hate, prayer, feare, and reward.

Q. What is the office of a husband towardes his wife.

A. To guard, and keepe her honour, to feede, and cloath her, and to giue her good instructions.

Q. What is the duetie of the wife towardes her husband.

A. To loue him sincerely, to haue a care ouer his person, to render him obedience, and to study to appeale his choler if he be angry.

Q. What

Q. What are the things amongst all others right tedious to endure?

A. Long raine, long speech, the wind, prison, and maladie.

Q. What are the things that a man cannot liue without?

A. Water, ayre, bread, fire, and salt.

Q. What is the cause, and Source of the infelicitie of man?

A. His owne proper malice and iniquitie.

Q. What are the foure sins that require vengeaunce before God?

A. The euill or wrong done to an Innocent, the sinne of Sodome, the retaining of his wages from a poore seruaunt, and the inflaming of euill tongues.

Q. What disease is that, which the elder a man wareth, the younger and fresher it wareth?

A. Couetousnes.

Q. Why did a certaine Philosopher say to the Emperour Galba, that his wit was ill lodged?

A. Because the saide Emperour was crooke shouldered.

Q. What were ỹ two tokens by ỹ which Licurgus the Lacedemonian, iudged a ruler,

do all thinges to the glory of God, and profit of the common weale.

Q. What is the thing that a man ought to iudge best aboue all other thinges?

A. Vertue, without the which nothing can be called good.

Q. Who is he that hath all he will, and the fruition of his whole heartes desire?

A. He that is content with that he hath, and requireth no more.

Q. Wherein consisteth nobilitie especially?

A. More in beautie of manners, then of blood.

Q. With what armour should he arme himselfe, that will fight against aduersitie?

A. With Patience.

Q. What is the thing that maketh a man most timerous and fearefull?

A. An euill conscience.

Q. What difference is there betweene the Lord and the seruant?

A. None concerning the man, much concerning seruitude.

Q. How might a man do to be alwaies without feare?

A. Let

A. Let him speake little, and doe well.

Q. What are the three things enemies and contrary to good counsell?

A. Hast, anger, and couetousnes.

Q. Where ought one to write wisedome, and science?

A. Not in bookes, but in the hearts of men, sayth Socrates.

Q. What giueth the good and the euill?

A. Wisedome sayth Alexander (not fortune) giueth the good and folly the euill.

Q. For what cause was night made?

A. To thinke on that in rest, that we may doe the day following.

Q. Who is he that can neuer bee without feare and greefe?

A. The enuious hypocrite.

Q. What is loue?

A. A hidden fire, a sweete venime, a delectable euil, a pleasant punishment, and a flattering death.

Q. What is the best gift that fortune can giue?

A. Experience, which is a founder of wisdome.

Q. What are the thinges that make a man willing to serue?

A. Gaine

A. The people in good order, the wise man with his workes, the rich man iust and liberall, the poore man humble, the young man obedient, the olde man a geuer of good counsel, and the woman shamefast, & honest.

Q. What are they that most delight in thinges transitory and fugitiue?

A. Hunters and hawkers.

Q. Who is he that fortifieth without, & hath his enemies within?

A. A man that clothes himselfe from cold, and doth not purge himselfe from vice.

Q. What is the best medicine for misery?

A. Death.

Q. What is a great dowry?

A. A bed ful of strife.

Q. What is the easiest thing, and of least cost, and yet the best that one can geue to his friend?

A. Good counsell.

Q. What is money?

A. A Lampe or soule amongest dead and blynde men: and he that hath it not, is nowadayes dead amongst the quicke.

Q. What is the best armour and safegard of the heart, repulsing and banishing all wicked thoughtes, & keeping it free from

euill cogitations?

A. A labouring hande.

Q. Why haue men diuers enemies?

A. It may be peraduenture because they loue themselues too much.

Q. What is an euil thing, and yet hath a good name?

A. An euill brother.

Q. Why did Plato thinke that hangemen were more curteous then Tyrantes?

A. Because hangemen kill the culpable and guiltie, but tyrantes often murder the innocent.

Q. What are the three vertues excellent in a Captaine?

A. Audacitie against his enemies, benevolence towardes his souldiers, & good counsell in matters of weight.

Q. Why did the Egyptians and Lacedemonies cõpare great Lords to flaming fire?

A. Because the nearer a man is to them, the sooner he shal burne and be harmed.

Q. How is fame obtained?

A. By liuing vertuously, and dying for ones countrie.

Q. What doe women desire aboue all thinges?

A. To

A. To mary themselues to a lusty yong youth, to take pleasure in childzen, to be well apparelled, & aboue all things to be mistresse of the house.

Q. Ouer what people is it that death hath no iurisdiction?

A. Ouer the vertuous.

Q. Why lyeth the hearte of the vertuous man lower then of others?

A. Because in him lye drowned all the iniuries that fortune can doe.

Q. How may a man make himself praised?

A. In dispraising himself with reason.

Q. What is the best aduersitie that a man can haue?

A. That which deterreth him from euill words and euill dædes.

Q. What is the reason that money is more rife with the euill, then with the good?

A. Because the good cannot lye, sweare, vse vsurie, and deceiue their neighbours.

Q. What is the ordinary profit of a schoolemaister?

A. To bee inheritour of all the errors of his Schollers, and to confesse that all the profit that they gaine, is by their

lyne derteritie of wit.

Q. What is the right propertie of a vertuous man?

A. To beare in memorie the benefites receiued, to forget all iniuries done, to thinke the litle that he hath a great deale, not to regard the great deale of another man, to fauour the good, to flatter with the euel, to bee greate with the great, and frendly with inferiours, and to be frend to few, and enemie to none.

Q. What is the lightest thing of all others?

A. The heart or thought of man: because in the twinkling of an eye, it will compasse all the world.

Q. Who is he that can scarcelie knowe his frendes, or whether he haue any or no?

A. He that is rich and fortunate.

Q. What is an olde father?

A. A fugitiue consolation.

Q. Of moral vertues, which is the greatest?

A. Force, for shee bringes to passe, that man feareth not death.

Q. What kinde of men haue their eares at their knees?

A. They

A. They which will not heare a man, vnlesse he bow himselfe downe, and speake too their knees.

M. What is the onely thing that man can not ouercome?

A. Hunger.

M. Why did the Lacedemoniens and Thebanes paynt the images of iudges blinde and without handes?

A. To shewe that iustice shoulde bee no way corrupted.

M. What is pouertie?

A. The mother and mistres of good manners, who only feareth no change of estates nor the fraudulent force of theeues.

M. Who is hee that cannot dye sodainly?

A. He that liueth fortie or seuentie yeres.

M. Who is he that hath alwayes a good Cooke?

A. He that eateth alwaies when hunger oppresseth him.

M. What are the bad thinges that driue a man out of his house?

A. A bad wyfe, smoke, raine, and want of victuales.

Q. Why doe women cloath and couer themselues so sumptuously?

A. Because fowle thinges seeke to couer themselues still soner then faire things.

Q. What are the richest & faireſt Jewels that a woman can haue?

A. A vertuous husbande, and vertuous children.

Q. What is a faire childe?

A. A glory to the wife, and a suspition to the husband.

Q. What is aduersitie?

A. The mother of Temperaunce, the Nourse of Glory, and a spurre of vertue.

Q. Why did the auntient learned men, and sages, disdaine to be called doctors?

A. Because they saide and affirmed that vertue had need of no other title thē her own.

Q. To what may one compare a vertuous man, speaking dishonestly?

A. To an vnclean vessell ful of pure wine.

Q. What was the cause that Socrates often exhorted and permitted his schollers and youthes, to loke themselues in glasses?

A. Because in beholding their owne beautie, and elegancie of their bodies, they might studie to make their mindes conformable

mable to the same by good disciplines, and if in the glasse they appeared foyle, and deformed, they might studie how to amend that deformitie by vertue.

Q. Why did Licurgus forbid the Lacedemoniens to banket?

A. Because in banqueting men lose their iudgmēt by drinking, their grauitie by speaking, and their health by eating too much.

Q. What was the order and obseruance at Mariages of the Lacedemoniens?

A. To haue onely nine persons in company, & to giue wine to him ỹ held his peace.

Q. Where should a man seeke his goods?

A. Where his friendes are.

Q. What is the most dangerous ignorance that may be?

A. Neither to know God nor himselfe.

Q. Wherein lyeth the force of an army?

A. In counsell, in the happe of the Captaines, in the heartes of the Souldiers, in the situation of the fielde, and chiefly in the will of God.

Q. What are the thinges best for him that wil make good chēre?

A. A mery hostesse, laughing breade, leaping wine, trembling flesh, and

weeping cheese and weightie.

Q. What is the thing that maketh Alquimistes, fooles, poore, and insensed?

A. Mercury.

Q. How commeth it to passe that flatterers haue commonly so great credite with Princes?

A. Because they are so amorous of themselues, they loue to heare thēselues praised: and in this they resemble the Dixie, that hath her eye sight dimmed at midde day.

Q. How should a man proceede in correcting or reprehending another man?

A. As the Phisition doeth in healing his patient, that is, to shewe him selfe sweete and pleasant and not a reuenger: for the phisition that killeth his patient, is not a phisition, but a hangman or executioner.

Q. Who is the father, that when the sonne offendeth, inuiteth him too offende againe?

A. He which winketh at his fault and pardoneth him.

Q. What is the best glasse a man can vse?

A. His owne thought, for therin he may see both his fayrenes and his foulnes.

Q. What

Q. What is the life without learning?

A. A tree without fruite, a day without sunne, a night without moone and starres, a house without a man, and a body without a heade.

Q. Who is he that may easily vanquishe his enemie?

A. He that demaundeth nothing but reason.

Q. When is the season, that a woman thinketh worst?

A. Then specially when she is alone and idle.

Q. What are those commonweales or kingdomes that easily fall to decay?

A. Those where tyranny raineth, and policie is of no power.

Q. What are the thinges that diminish pride?

A. Sicknes, and pouertie.

Q. What is the way to leade a happy life?

A. To put a bridle to the tongue, the hands the belly, and carnall lustes.

Q. Who is the seruant that may say to his maister, I force thee not, thou art seruant to my seruant.

A. A poore man seruing a couetous earle,

so

to saith Diogenes to Alexander the great.

Q. What is the beast that beareth a man both aliue and dead?

A. The horse, for he caryeth a man on his backe, and being dead, they make shoes of his skinne.

Q. What ought Princes to entertaine, to the end to haue continuall peace?

A. Equalitie.

Q. What are the thinges that a man ought warily to take hæde of?

A. Of wine, of fire, of water, and of a woman.

Q. Of what effect is seruice?

A. It obtaineth friendes.

Q. What are the fruites of slouth?

A. A Melancholy life, miserie, pouertie, and dispaire of himselfe.

Q. What is the thing that makes a man most wise?

A. Dayly experience.

Q. What is the recreation of the Soule?

A. Sapience.

Q. What ought a good Pilgrim to haue?

A. An eloquent tongue, a true hand, and a cleane mouth.

Q. For what cause shoulde one neither

praise

praise nor dispraise the world?

A. Because he that praiseth it too much, may easily lye, and he that dispraiseth it, is in daunger of punishment.

Q. What are the things that depriue a man of his temporall faculties?

A. Fortune, sickness, and his foes.

Q. How ought we to vse our selues towardes our friendes?

A. To praise them openly, and reprehend them secretely.

Q. Wherewith onely is prosperitie accompanied?

A. With folly, with arogancie, and with enuie.

Q. Why do we see Philosophers at princes gates, sooner then Princes at Philosophers gates?

A. Because Princes knowe not what they haue neede of.

Q. Why did the wise man say that it were better to be a begger then a foole?

A. Because a begger hath neede of nothing but of money, but a foole hath neede of humanitie and vnderstanding.

Q. What are the deedes of charitie?

A. To honor God, to loue his neighbour, to helpe

helpe the oppressed, and chastize the wicked.

Q. What is death?

A. It is a plaie of craft, and not of force, wherein if the player be skilfull, he gayneth a great deale for a little.

Q. What is a shippe properly?

A. A wandering house without foundation.

Q. What is a remedie against enuy?

A. To banish prosperitie.

Q. What is the best meane and way for a prince to become rich?

A. To make first his treasure of wise men, and then he shall become riche: for as the wicked and malitious destroy and impouerish a prince, so the wise enrich him with kingdomes and Empires.

Q. Why ought a prince to knowe well his subiectes and vassalls?

A. To the end he may chastice the euill, and reward and fauour the good.

Q. Why ought we to haue death still before our eyes?

A. To the end we forget not our saluation.

Q. What are the three things (amongst many) that men loue and haue in great re-

puta-

putation?

A. Yealth of the body, abundance of riches, and conseruation of their good name and honour.

Q. What is the beautie of a woman?

A. A very mourning dewe.

Q. What is the cause motiue which most encourageth a valiant man to hazzard his life?

A. The safegarde of his renoume.

Q. What are the thinges which shews the condition of the person?

A. His speech, drinking, and eating, the apparel of his body, his conuersation, and the experience of his doings.

Q. What are the twoo things most necessarie for the sure guarde of ones life?

A. Good frendes, or els great enemies.

Q. Who is he that leades a merry life?

A. He that liues a vertuous life.

Q. What is a man?

A. He is (sayth Aristotle) a stranger on earth, a Pilgrime, exemple of malady, a pray of time, a play of fortune, an Image of ruine a ballance of enuie and calamitie, and all the rest fleugme and choler.

Q. Who are the best craftsmen amongst

al

all others?

A. The good, for they without sin, fault, or offence, do al things well and perfectly.

Q. What is the thing that most maintaineth artes?

A. Honour.

Q. How may men obtaine iust things at the handes of their betters?

A. In asking vniust thinges.

Q. What is prosperitie?

A. A vaine pastime of fortune.

Q. What is the last solace in aduersitie?

A. Hope.

Q. Wherewith should riches be sustained and accompanied?

A. With Prudence.

Q. What is the greatest let that a man can haue to become happy?

A. Folly.

Q. Which is the best beautie?

A. That which is wont arte, or payting.

Q. What arte learneth he ý is til sick?

A. To die.

Q. What is the office of a good Prince?

A. To be valiaunt, iust, seuere, & haughtie to chastice the euill, and reward the good, to rote out vices, and plant vertues, and to

to be a Tyrant, and a Iudge, potentate, or officer to be a theefe?

A. To spend much, and haue little.

Q. What are the three things (amongst others) that a good housholder shoulde take heede of?

A. Of new wine, greene wood, and whot bread.

Q. What is the onely thing that lettes vs to know a friende from a dissembler?

A. Pouertie.

Q. What is the difference betweene a wise man and a foole?

A. The same (saieth Plato) that is betweene a sicke man and a Phisition: and as much (saieth Aristotle) as is betwéen a quick man and a dead.

Q. Why are women (by Marcus Aurelius) compared to shippes?

A. Because to keepe them wel and in order, there is alwaies sonthing wanting, although it be but a naile.

Q. What are the thinges conuenient for one to speake well?

A. Courage, skill, vse and pleasantnes.

Q. Why did Propertius thinke gold to be the strongest thing of this world?

A. Because

A. Because it breaketh, cities, walles, heartes of men, fayth, lawes, and all orders. and to say trueth we liue in this golden age, wherein it rayneth so.

Q. At what houre is it best to dine?

A. The rich man, when he wil; the poore man, when he may.

Q. When is man woorse than a beast?

A. When he rageth beyond reason.

Q. What are the thinges that most anger a man and make him most vnpatient?

A. To serue an vnthankfull maister, to aske and not obteyne, to giue and haue no thankes, and to loose his time in a long and fruteles suite.

Q. What are the foure members of a mans body, that are neuer full to the toppe.

A. The eares of hearing, the hands of heaping, the tongue of speaking, and the heart of desiring.

Q. What are a mans most enemies?

A. His familiars or them of his familie: it may also be vnderstode of his vices, as his folly, or euel gouernment.

Q. What are the thinges that are onely requisite, wherewith to gouerne the worlde well, and orderly?

A. The

A. Gain, loue, & to sée his seruice is acceptable.

M. What is requisite in an honest man?

A. To heare patiently, to answere discretely, to offend no man, and to serue euery one.

M. When was loue and charitie lost in the world?

A. When money came in reputation.

M. What is the propertie of a good seruant?

A. To obey patiently, to serue diligently, to speake ioyfully, and to be loyall.

M. What is the greatest fault, with Cicero, that can be in a good man?

A. To approue and praise the euill for the good.

M. What is the thing that euery one most coueteth, and least exerciseth, by the which al debates, questions, and processe are decided?

A. Reason.

M. Who are they that may be called twise miserable?

A. They that couet to knowe of the Astrologians that which cannot be eschewed.

M. What is Science?

A. It is like the roote of a tree, and the operations are the branches?

Q. How learneth one to do euill?

A. In doing nothing.

Q. What are the true tokens to knowe a wise man by?

A. To endure, is the first poynte: the seconde is, if he exalte not himselfe when he is prayed: and the third is, to keepe his secrete to himselfe.

Q. What are the things necessary and requisite for a good Iudge?

A. To heare with patience, to aunswere with prudence, to giue sentence with iustice, and to execute with mercie: for being vnpacient in hearing, vaine in answering, partial in iudging, and cruell in executing, he is better worthy to be iudged, then iudge.

Q. Why did wise men forbid vs to call mundane goods our own?

A. Because ý which we may be depriued of by reason, is not our owne, but fortunes: But onely vertue which we get our selues, is our owne.

Q. What effectes haue the foure Elements in mankinde?

A. The earth engendreth the flesche, the water humors, the ayre wind or breath, and the fire naturall heate.

Q. What

Q. What difference is there betweene citie dogs, and dogs of the country?

A. The Citie dogs bark at them that go euill apparelled; and the countrey dogges at them that go gay.

Q. Whereon dependeth a mans good name?

A. On the tongues of other men.

Q. What profiteth it early ryſing?

A. Early riſing is good for the health, and early riſing is good for the wealth.

Q. What are the foure good mothers, that bring forth foure euill daughters?

A. Trueth getteth hatred, familiaritie contempt, vertue ignorance & riches enuie.

Q. What is it to be praiſed of fooles, wicked and euill perſons?

A. It is better to be diſpraiſed of wiſe, ſkilful, and honeſt perſons.

Q. What are the riches of mariage?

A. Faith, concord, and progenie.

Q. What is the thing moſt difficulte to meaſure?

A. It is time: becauſe it ought ſo iuſtly to be meaſured, that there be not too little to do good, nor too much to do euil.

Q. Why did the Thebans kil and strangle their male Children that were too fayre, and their daughters that were too foule?

A. Because they thought that men excessiue faire were vnperfect women, and women too foule were beastes.

Q. What two instructers should a man haue to get vertue?

A. One dumb that is to say, bookes; and another speaking, that is to say, a maister.

Q. What thing is most capable?

A. Place, for it comprehendeth al things.

Q. What is the thing that meriteth the palme of all beautie?

A. The world.

Q. Who is the strongest amongst men?

A. He, saieth Plato, that can vanquish his anger, and kéepe his owne secret.

Q. How might a man do to liue iustly?

A. Let him take that counsel for him selfe that he giueth to others.

Q. How may one knowe a maister from a seruaunt?

A. In marking how he can rule his appetite.

Q. What is the smell of smelles?

A. Bread.

Q. What

Q. What is the sauour of sauours?

A. Salt.

Q. What is the greatest loue of al loues?

A. That which a Father beareth to his children.

Q. What is the best and most notable inchauntement that women can vse to obtaine the loue of their husbandes?

A. To be silent, peaceable, pacient, solitarie and honest, of the which fiue hearbes they may make a medicyne, the which seene, & not tasted of their husbandes, they shall not onely be loued, but also worshipped.

Q. What fruite should one thinke best and worst?

A. The treasure of the Indians is not to be compared to that fruite which a woman beareth in her womb, if it be honest and vertuous.

Q. What are the strongest thinges amongst all other, and without comparison?

A. God, Trueth, and Vertue.

Q. What is the easiest thing to get and obtaine?

A. That which one desireth most.

Q. What are the thinges amongst all others, common to man?

A. Life, Mishappe, Laughing, and weeping.

Q. What signe is it to see many rich Phisitions in a Citie?

A. A signe of excessiue aboundance of delightes and vices: for the man by excessiue delights, becommeth sicke, and out of health.

Q. Why is a good woman, though not faire, compared to the Phesant; and an euill woman, though faire, to the Sabie, Marter, or foynes?

A. Because that although the fethers of the Phesaunt be of little account, yet is the flesh good and wholsome: whereas contrary the skinne of the Marter or foynes is had in price, but the flesh is nothing worth.

Q. How comes it to passe that many haue a cardinall or red nose?

A. Because (saieth Diogenes) their flesh is yet raw and vnboyled.

Q. Whereof proceed so many discordes and controuersies between princes and their subiects?

A. The subiectes complaine of the little loue of their Princes, and the Princes complayne of the disobedience of theyr subiectes.

sicetes.

Q. WWhy did the Philosopher iudge an euill woman to be worse then hell?

A. Because hell tormenteth ths euill only, but a wicked woman tormenteth both the good and the bad.

Q. Howe comes it to passe that many now adayes will goe gay clad outwardly, and not studie to amende their vices inwardely?

A. For lacke of wisdome and superabundance of folly.

Q. WWho is the mother most pitifull of all other mothers, who although her sonne hath dispised her, and often troden her vnder his feete: yet in fine receaueth him againe into her entrales?

A. It is the earth, general mother of all mankinde.

Q. WWherein consisteth true wisdome?

A. In iudging truly of thinges, and esteeming euery one according to his value, not desiring vile things as precious, nor reiecting precious thinges as vile and abiecte.

Q. WWhy ought one equally to winne the

loue of the fole, as well as of the wise man?

A. Because the fole shall not hate him, and dispraise him, whereas the wiseman doth loue him, and praise him.

Q. What are the thinges that can neither be bought nor solde for price, nor esteemed at any value?

A. Vertue Libertie, Healthy, Knowledge an Renowme.

Q. What is the beast that most byteth, and doeth least hurt?

A. It is he (saieth Diogenes) that reprehendeth his friendes without flatterie; for as dogges and flatterers bite, the one for to wound, ỹ other to dispoile: so true friends correct the faultes of their neighbours, and bite them to amend, and lay folly aside.

Q. What sortes of people amongst all others are most worthy of blame?

A. They that vse reproch.

Q. What are the things by reason estéemed most loyall in the world?

A. Fire, Earth, Water, Ayre, Sléepe, Hunger, Thirst and Death, for they serue the poore as well as the rich.

Q. What are the true conseruers of helth?

A. Sobrietie, Moderate labour, to hold

the seede of Nature, to be merry, and liue in a healthfull place.

Q. Who are those that yéeld themselues to voluntary captiuitie?

A. They that become subiect to women or wine.

Q. What is charitie?

A. To loue God for him selfe, and his neighbour for the loue of God.

Q. What is the worst warre that is?

A. The warre viscerale, that is, when a man is enemie to him selfe.

Q. Why did the auncient fathers iudge husbandrie to bee the onely exercise that a man should vse?

A. Because that with pleasure it also bringes profit.

Q. How comes it to passe that some children disperse and scatter their fathers goodes being dead so soone?

A. Because none knoweth how to kéepe a thing, but he that hath gotten it w̄ labour.

Q. What is goodwill?

A. The foundation of good workes, and good workes are the messengers of another world.

FINIS.

Verſes of a bleſſed life.

HOw happy is that wight,
that holdes himſelfe content
With goodes and giftes aright,
which nature doth preſent?
No ſubſtance els ſaue this,
but full of care it is.

Who hath to ſerue his neede,
be he contented then,
Whoſe ſubſtance doth exceede,
ſhall ſerue for other men.
Abundance brings in paine
more then enough is vaine.

Who mountes to honours loft,
and ſits on fortunes wheele
From top is toſſed oft,
and oft adowne doth reele:
With thunder claps we ſee,
hie Towers ſoone ſhaken bee.

Warre, griefe, nor enuie fell,
repaire not to the place,

where

Where meane eſtate doeth dwell.
He is in Angels caſe:
And he that needes fewe thinges,
Needes better far then kings.

Of worldly Wealth.

O Fount of flattery worldly wealth,
The nource of care and ſoules vnhealth,
To haue thee is an hell of dread,
To want thee, gulphe of greefe indeede.

For Wisdome.

O God of Fathers mine,
the God & Lord of mercies most:
Thou blessed father, blessed Sonne,
and blessed holy Ghost,
Which with thy word all things hast made,
and all things doest ordaine,
That in this world abide and breath,
or els where do remaine:
Blesse thou thy handie worke, O Lord,
and graunt me wisdome pure,
Which euer is about thy seate,
and euer shall endure.
For I thy handmaides Sonne O Lord,
a feeble creature am:
Briefe is my time, briefe is my ioy,
briefe is the life of man.
Too weake also my wisdome is
to vnderstand thy will:
Send then thy heauenly Sapience Lord,
out of thy holy hill:
That she by thee may me instruct,
what steppes I best may treade,
And how from mens traditions best,
I this my life may leade.

For

For all their workes are vaine, O Lord,
their studies I detest:
Thou onely Lord of Sion hill,
art he can make me blest.

Bent to content. T. C.

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Thomas Dauſon dwelling at
the three Cranes in
the Vintree.